

BISHOP K.H. TING - CHINA'S MASTER OF DECEIT

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BISHOP K.H. TING - CHINA'S MASTER OF DECEIT

David W. Cloud

Bishop K.H. Ting is the main representative of Christianity in China today, traveling throughout the world, speaking at important conferences and greeting, wining and dining groups of representatives from the major denominational bodies visiting China. Ting has a strangely powerful position of authority as a Christian in an openly avowed atheistic state, and is not only the leader of the Three-Self Movement and the China Christian Council, but is head of the main theological school in China, the Nanking Seminary, as well as head of the newly-formed Amity Foundation. The man has been spoken well of by Christian groups as diverse as the United Presbyterian Church USA, the United Methodist Church, the Anglican Church, the World Council of Churches and even those who bear the evangelical label, such as Christianity Today .

Ting is often at the forefront of China's efforts to calm the fears of Hong Kong's residents regarding the communist takeover of that city in 1997. In light of this, it is essential that we look very carefully at this man. Let us see his credentials. Let us examine his beliefs. Only in this way can we know if his statements can be trusted.

In September 23, 1984, K.H. Ting delivered a lecture at Rikkyo (St. Paul's) University, Tokyo, under the sponsorship of the Bishop Williams Memorial Fund of the Nippon Sei Ko Kai (Anglican-Episcopal Church of Japan). The lecture, entitled "Theological Mass Movements in China," was reprinted in the July, 1985, issue of the International Bulletin of Missionary Research" and contains a wealth of evidence direct from the mouth of Ting

himself -- evidence that proves beyond a shadow of doubt that Ting is a theological liberal and universalist, and also that he has sold his soul to godless communism.

1. TING HAS SUPPORTED THE MURDEROUS COMMUNIST REGIME IN CHINA FROM THE BEGINNING IN 1949.

In Ting's article, "Theological Mass Movements in China," he reveals the fact that he has sold out entirely to the communist regime and is their faithful spokesman:

1) Ting calls the communist rape of China "liberation."

"The year 1949 was a special year for China. From one standpoint the United States 'lost' China in that year and, from another, in that same year the Chinese people got their liberation. For us Chinese Christians that liberation marks the beginning of a process in our church known as the Three-Self Movement." (Ibid.)

Ting described the communist enslavement of China as "the people's liberation movement with all its goodness and beauty"! (Ibid., page 98)

2) Ting calls Mao Tse-tung and his fellow-murderers honest, sincere, good men!

"Through direct contacts with revolutionaries [Mao Tsu Tung and his band of followers], we found them on the whole to be very different from Chiang Kai-shek's Kuomintang officials, and far from the caricature of them made by some missionaries and Chinese church leaders. They were certainly not the monsters and rascals they were said to be, but quite normal human beings with idealism, serious theoretical interests, and high ethical commitment. For the liberation of their compatriots, many of them sacrificed their all. To serve the people was not only a slogan but also the life purpose of many of them. They have taken over from ancient Chinese sages the teaching that they are to be "severe in making demands of themselves" and "sad before the whole people are sad and happy only after the whole people are happy." Many practiced mutual criticism and relentless self-criticism in order to make themselves useful to the revolutionary cause." (Ibid., page 98)

Exactly how high were the ethical commitments of Mao and his cohorts? Consider this report:

"In his report to the Committee on the Judiciary of the United States Senate in July, 1971, Richard L. Walker stated that the human cost of Communism in China had reached somewhere between 34,300,000 to 63,784,000 lives." "By comparison, Mao makes Hitler look like a little schoolboy."

An escapee to Hong Kong related this grisly account of mass murder:

I was conscripted by the Communists to drive one of their death trucks. I did not drive in the daytime, but by night. By far the greater number of executions were done secretly, and after dark. The victims were tied up hands and feet and loaded into our trucks like logs -- 120 of them to a truck. All night long I drove back and forth from the prisons to the river banks. The authorities didn't even bother with wasting shot on the victims. They were simply dumped into the river and drowned. I could not stand this nefarious traffic nor bear to hear the screams and moans of the helpless prisoners -- so one day I jumped from the truck and fled.

"This private 'war' was aimed at eliminating landlords, bureaucrats, capitalists, reactionaries, and antirevolutionary elements. Although many Christians must have been included in the carnage after the takeover, the actual onslaught against the Church was yet in the making." (Ibid., pages 54-55)

Bishop K.H. Ting claims that through direct contacts with the revolutionaries -- the very men involved in the above described slaughter -- he found that they were certainly not monsters and rascals. In fact, he tells us with a straight face that these barbarians had high ethical commitment. "To serve the people was not only a slogan but also the life purpose of many of them."

May the Lord save us from such high ethical service! This man Ting is very, very dangerous.

3) Ting makes the lying claim that Mao Tse-tung and the communists did not persecute or attempt to liquidate religion!

"And, although they had no high regard for religion at all, they did not attempt to persecute or liquidate religion either..." (Ibid., page 98)

The countless Christians and pastors who were jailed, tortured, separated from their families and murdered would certainly marvel at Ting's statement here!

As the noose tightened after the formation of the Three-Self Movement in 1954, detailed files were maintained on every church leader. Through the pastor's reactions during the indoctrination sessions it became clear very quickly which of these church leaders were going to sell out to their communist masters and which were going to walk into the fire with their one and ONLY heavenly Master, the Lord Jesus Christ. "Accusation Meetings" were held during which men and women who showed evidence of not submitting to the party line were subjected to derogatory slander by closest friends and associates. The accused were expected to make public confession and accept whatever punishment the government decided to require.

"These meetings were well planned and skillfully coordinated to incite the crowd into an angry mob. Speakers would often use violent language to accuse their victims in the name of patriotism. Here is an example taken from Bishop Kaung's speech:

"Today I arise with extreme indignation and shame to denounce that Christian reprobate W.Y. Ch'en, who, hidden within the Methodist Church, has been a willing tool of American imperialism and bandit Chiang Kai-shek and has worked against the people and against the revolution.' "To justify these harsh words against his friend and brother bishop, he listed three particulars and finally thanked the Communists for arresting Bishop Ch'en. After asking that they punish him severely according to the law, he concluded with this confession:

"I must also make a deep criticism of myself... I am determined to put public duty above private feelings in reorganizing our church, and will cleanse the church of all reprobates like W.Y. Ch'en, whether they be few or many..." (The Church in Communist China, Jones page 67)

Quickly, though, these well-organized attempts to break the spirit of the church leaders in various clever ways became increasingly violent. As we will see a little further on in this study, before the close of the decade of the 1950s, "The 200 churches in Shanghai were reduced to 23. Peking had only 4 churches open rather than 65 as in years past. The zealous Communists (under the banner of the Three-Self Movement) went on to dissolve the Jesus Family communities and took over (or closed) 3 Catholic; universities, 189 secondary schools, 2,011 primary schools, and 2,243 prayer schools -- involving 30,000 students in all. The Union Theological Seminary in Canton was also closed down ... Some have estimated that by 1959 approximately 80 percent of the churches in China were closed. (The Dragon Net, pages 49-51)

A former missionary to China, M.E. Loewen, declared that "I know ... that within a few years of the communist takeover in 1949, nearly three out of four of all professed Christians abandoned ship ... Hundreds of thousands of Christians vanished. Most were presumed dead. The survivors are underground." (Ibid., page 60)

All of this persecution was under the direct leadership of Mao and those of whom Ting lyingly claims "although they had no high regard for religion at all, they did not attempt to persecute or liquidate religion either..." This is one of the greatest lies ever uttered. ("Theological Mass Movements in China," K.H. Ting, International Bulletin of Missionary Research, July 1985, page 98)

Ting continues to lie about the persecution of Christians in China under communism, and those who are in close contact with Christian activity in China have exposed his lies. An example of this is seen in recent statements Ting made about Hong Kong after 1997. After promising that China would not interfere with the churches of Hong Kong, he

claimed that there was no persecution of Christians before the Red Brigade purges of the 1960s and also that there is no persecution of Christians today. Many Chinese Christians living in free countries are not deceived by these lies, as the following report shows:

Hong Kong churches will continue to be administered by local people without interference from China after 1997, according to Bishop K.H. Ting, president of the China Christian Council and head of the Three-Self Patriotic Movement (TSPM). Speaking at a press conference in Hong Kong, he said, "We Christians in the north will not interfere and would not tell Hong Kong Christians what they should or should not do." He added, however, that China would be unlikely to welcome Hong Kong or foreign missionaries to start evangelistic work in China. "For the last 30 years, we have tried very hard to make Christianity in China Chinese, and therefore we shouldn't like Christianity to pick up a Western image again," he said. Although his remarks seemed designed to calm the fears of Hong Kong Christians, the overall impact of the press conference was less than encouraging as far as many Christians were concerned. Their argument lay not so much with his comments about Hong Kong's future as with his comments about China's present. In that conference Bishop Ting stated that Christians in China suffered only during the years of the Cultural Revolution. He denied reports that Christian leaders had been arrested in recent years and months, that worship was restricted to TSPM designated places, that evangelists were not allowed to approach Chinese under the age of 18, and that Christians were not allowed to accept Bibles from overseas sources. And any Christians who were in prison "must have committed some crimes," he said. "These statements directly contradict internal Communist Party and TSPM documents, and letters and reports from many Chinese Christians," a representative of the China Ministry Department of Christian Communications Limited, reported to PULSE. "Many Christians suffered terribly in the years prior to the Cultural Revolution," he said. "Since 1978, under China's open door policy, religion has been tolerated. However, many Christian evangelists and other have been arrested in recent months, and many more live in fear." He stated that in the last year at least 200 Christians have been arrested, interrogated, and in some cases sentenced to prison. In addition, he reported that TSPM internal documents explicitly restrict the freedom of people to worship in undesignated places and to evangelize children and youth. All of this is known to many Hong Kong Christians who maintain communications with friends and relatives in China. "Now that the officially-recognized leader of the Chinese church has openly denied what is known to be the facts of the situation in China, can much reliance be placed on his other statements about the future of the church in Hong Kong?" the CCL representative asked. (Pulse , May 18, 1984)

The answer to this last question should be clear. Absolutely no reliance can be placed upon any statement or promise made by K.H. Ting. It is not difficult to understand how false, modernistic, ecumenical church leaders are deceived by Ting's lies, but the mystery is why many who apparently are Bible-believing Christians are accepting Ting as a true Christian and giving an undiscerning ear to his statements.

4) Ting slanders the faithful Christians and pastors who resisted the communist takeover of China, claiming they were resisting the work of God toward the building of the "New China" and were teaching false doctrine by saying communism is evil and the believer is secure in Christ. Ting also maligns the pastors who taught that the difference between the lost and the saved is a great gulf, as wide as heaven and hell. Note in the following quote from the aforementioned article that Ting seriously misrepresents the position of faithful, Bible-believing pastors, attempting to place their beliefs in a more foolish light. Some of the things in the following statement are simply lies conjured up from Ting's mind to misrepresent those Christians who resisted the communist movement and were not taught by any reasonable brethren. Note also the mislabeling of the true Christian position toward ungodly communism as "antinomianism."

"There were some in the church who refused so stubbornly to be impressed by the new arrivals on the scene that they began to advance not only theological but highly political arguments to negate liberation and New China. The world is the realm of Satan, they said, condemned to imminent destruction. The Christian is not to love the world and whatever is in it, even that which is lovable. Those who accept Christ and those who do not constitute an absolute contradiction, with no common language between the two. Human beings are evil and a person who does not confess his or her conduct the more truly he or she is Satan masquerading as an angel. The animal with two horns and the red horse referred to in Revelation are actually representations of the Communist party. On the basis of this hermeneutic New China will be short-lived. The church is holy and without blemish and, therefore, needs no change and should reject all criticism and self-criticism. The right/wrong question or the good/bad dichotomy is not God's concern. What God is concerned with is not any ethical distinction between good and evil, right and wrong, justice and injustice, because God is opposed not only to human evil but also to human good. The doctrine of the security of the believer ensures to those elected by Christ the freedom to do anything, while others are condemned no matter how good their work is. This provided the assurance of God's acceptance of a Christian, even if he or she should commit all sorts of crimes against the new life the people had only recently entered into. That is antinomianism and, in the early 1950s, was the main theological weapon used by those in church circles who were determined not to be reconciled to the fact of New China. It won some Christians for a time, but was disgusting to many more Christians, and drove some of them away from the church for good." (Ibid., page 98)

When asked about the Christians in China who have been jailed by the communists, Ting's usual answer is that "they have broken the laws." He tries to make the faithful Christians appear as common criminals, whereas their only "crime" is their decision to obey Christ rather than communism. Yes, those Christians under communism who are in prison have indeed broken the laws, but what laws? They have broken communist laws which forbid public preaching of the Gospel. They have broken communist laws which forbid the religious training of the children. They have broken communist laws whereby

the local church is put under the authority of the state rather than allowed to have the freedom to exercise its ministry under its one and only Head, the Lord Jesus Christ. Yes, many Christians in communist lands have broken such laws and been severely persecuted for it. Praise God for such lawbreakers! They take their place beside the faithful men of God of old such as Peter, who said "It is better to obey God than man," and Daniel who refused to obey the king's command about prayer, and Daniel's friends who refused to obey the state edict about worship.

Ting points to the relaxing of laws against Christian activity in 1979 and the subsequent re-opening of some of the churches, claiming that China now allows the Christian to serve Christ freely. But the new laws state plainly that this so-called freedom must be exercised within certain clear limits. Consider some of the wording of the document: "Religion will not at all be permitted to meddle in the administrative or juridical affairs of state, nor to intervene in schools or public education nor to be permitted to recover in any way those special feudal privileges which have been abolished... nor will religion be permitted to be used in any way on religious pretexts to oppose the Party's leadership or the socialist system, or to destroy national or ethnic unity."

The report containing these quotes from the new laws also says that "this view is also shared by the Protestant leaders, especially those who belong to the Three-Self Patriotic Movement (Self-government, Self-support, and Self-propagation) and China Christian Council." In other words, the Three-Self Movement, as a tool of the communists, is quite willing to abide by these limitations even though to do so requires disobedience to the Bible and Christ's Great Commission. (The Neesima Lecture, Doshisha University, Kyoto, Japan, September 1984). ("Visit to China," J.H. Thurma, The Baptist Leader, May-June 1985, pages 17-19)

Note that if a Christian preaches that there is only one way of Salvation and that men without Christ are hell-bound, he is breaking the above restrictions by "destroying national or ethnic unity." If some within a certain ethnic group receive Jesus Christ, the Christians responsible are breaking the law, according to this document, because the unity of that ethnic group has been injured. If a Christian opposes any communist law or unscriptural restriction upon his ministry within or without the church, he has broken the above laws because he is opposing the Party's leadership and the socialist system. If a preacher proclaims the Bible doctrines about the end times, about the spirit of antichrist of which communism is obviously a part, about the armies which will march out of the East to fight against Israel and God, he is breaking the above laws because he is "meddling in the juridical affairs of the state." Again, if Christians refuse to allow their children to be trained in the communist educational systems, they are breaking the above laws because they are thereby "intervening in schools or public education." And remember that these are the new relaxed laws.

If anyone thinks we are exaggerating the possible (probable would be a better choice of wording) interpretation of the new laws by communist authorities, consider recent jail terms meted out in communist Czechoslovakia for "misdeeds against the interests of socialist society." And what were these treacherous misdeeds?

"Three Czechs were recently sentenced to jail terms of 32 months, four and one-half years, and five and one-half years respectively, all for 'misdeeds against the interests of socialist society.' Their crimes: smuggling rosaries, crucifixes, and chalices into Czechoslovakia from Poland." (The Review of the News, August 28, 1985, page 24)

We do not have concern for rosaries and chalices, but this does illustrate the way communist regimes have often considered practically anything religious a criminal act against the state. Ting takes the side of godless communism in these matters.

Ting has only slanderous remarks for those faithful Christians who refuse to bow the knee to the false god of communism and its anti-God laws. Even regarding those who have risked jail terms to deliver much needed Bibles to the Chinese people, Ting has, to say the least, no praise.

"Bible smuggling by supposedly well-intentioned Westerners is unhelpful and only serves to place the Church in a bad light. It leads to associate the Christian Church with black marketeers. The Chinese do not like the Word of God to be given the same status as pornography and other illegal imports. People who smuggle Bibles reduce the Bible to this status in the eyes of the Christian people." ("Visit of Christian Delegation from China," Godwin R. Singh, Secretary of the National Council of Churches in India, The Baptist Leader, May-June 1985, pp. 16,17)

Ting promotes the lie that the Chinese have enough Bibles and that any lack that exists is being satisfied by the Bibles being printed in China. This is a strange way of thinking. It is common knowledge that there ARE NOT enough Bibles in China. The average Chinese does not have easy access to God's Word and the pitiful amount of Bibles being printed in China -- if indeed they are being printed and distributed in the quantities claimed by Ting -- certainly isn't meeting the need for the one billion souls who live as slaves behind the bamboo curtain. If Ting were truly a lover of the Word of God and a lover of the souls of the Chinese people, he would rejoice in any effort whatsoever to supply the Holy Scriptures to his people. Only the devil wants to hide the Word of God from men. Ting's game is control, power, deceit. He is, I am convinced, one of the most dangerous men in all of Asia.

5) Ting admits that he and other Christian leaders took a middle-of-the-road position in regard to communism. He doesn't admit he sold out to the communist masters, but this is exactly what he did. Christ said a man cannot serve two masters, and Ting is deceiving

himself in thinking that he can serve Christ and communism, which demands the final allegiance of every citizen under its influence.

"These two facts [that of the communists being good men and that of many Christian leaders resisting the communist takeover] set Chinese Christians thinking. On the one hand, while being truly impressed by the conduct and deeds of the revolutionaries, many of us found it impossible to take leave of Christ but chose to say with Peter, "You, Lord, have the words of eternal life. To whom can we go?" On the other hand, antinomian reactionism [a slanderous, false term Ting uses to defend his own sellout to communism] actually wanted us to stand and work against the people's liberation movement with all its goodness and beauty, and that was certainly an ethically indefensible alternative. Caught in between, Chinese Christians all over the country started to do theological reflection on their own." (Ibid., page 98)

Ting claims that a spontaneous mass movement began throughout China through which Christians arrived at the same conclusion -- it was God's will that they serve communism faithfully and reject those pastors who were teaching against it!

"Caught in between, Chinese Christians all over the country started to do theological reflection on their own. It was a mass movement seeking theological reorientation, entirely spontaneous, involving tens of thousands of Christians in restudying the Bible in relation to social changes around us and in discussion, oral as well as written. I recall that in sixteenth-century Germany the Reformation was also impelled by the posing of 'new thoughts' against 'old thoughts' in many households ... But I do not know if there were many phenomena in church history that were comparable ... in China, in the early 1950s, theology came out of the theologian's study and became a tool in the hands of lay men and women struggling to keep their faith vital and yet enabling them to relate themselves positively to the new reality as they found it. This was a mass movement for self-enlightenment, not incomparable to the Enlightenment in Europe if we remember Immanuel Kant's characterization of the Enlightenment as 'man's release from his self-incurred tutelage.' And tutelage is 'man's inability to make use of his understanding without direction from another.' Kant says, 'Have courage to use your own reason! That is the motto of the Enlightenment!'" (Immanuel Kant, *Foundations of the Metaphysics of Morals: What is Enlightenment?* Trans and ed. L.W. Beck, University of Chicago Press, 1950, page 286)

Not Spontaneous Theological Revival, but Controlled Communist Persecution

The truth is that it was not a spontaneous movement at all. It was a part of the thorough, systematic re-education process initiated by Mao Tse-tung. And most Chinese Christians DID NOT accept communism willingly, spontaneously, as a result of a study of Scripture. If they accepted it at all, they accepted it under extreme duress. And to compare the violent takeover of China and Tibet by communist thugs to the Protestant Reformation is

like saying black is white and an ice cube is a hot coal! Yes, we doubt not that "in the 1950s Chinese Christian journals published hundreds of articles dealing with the question of the world and humanity. What I have given you is only a description of the general thrust of ideas advanced in those years." But Ting's imaginative description of this as a spontaneous movement of the Holy Spirit among Chinese Christians is utter nonsense. By the 1950s communism was firmly in the saddle of Christianity in China. The Three-Self Movement was formed in 1954, but before that Mao had already begun a systematic effort to control every aspect of church life. A "Manifesto" had been drawn up which called upon every church to "recognize the evils that have been wrought in China by imperialism ... cultivate a patriotic and democratic spirit among their adherents in general ... give thorough-going support to the 'Common Political Platform' [murderous, godless communism!]." The "Manifesto" was signed only by 40 puppet churchmen, but supposedly represented all Christians in China and was definitely rammed down the throats of all Christians, like it or not.

The First National Christian Conference with 232 Protestant delegates from 62 different organizations was held in July and August 1954. "From this came the new 139-member National Committee whose purpose was to guide the movement of independence in administration, support, and propagation of the church in China. The Committee drafted a message of 'respect' to Chairman Mao saying they had successfully freed themselves from the influences of imperialism. It gave Mao all the credit by stating: 'All these successes are inseparable from your wise leadership and deep concern as well as the brilliant achievements of New China for the past several years. We are, therefore, offering our deepest gratitude on behalf of the entire Christians.'... It became mandatory for all churches to fly the red five-star flag." (The Dragon Net, Silas Hong, Revell, 1976, pages 44, 45)

On the heels of this "Conference," a training program consisting of three-month long indoctrination classes was begun for church leaders. "At the conclusion of the seminars, the pastors were ordered to compose personal, autobiographical review essays ... They wanted to reveal the student's past life to see how he identified with the purpose and plans of new China. An example can be seen in Y.T. Wu's article on "How the Communist Party Has Educated Me." Wu began his autobiography by reviewing his past and then proceeded with the following points:

1. [Communism] has taught me the true meaning of the verse, 'Love your enemies.' [Editor: What lying, blasphemous hypocrisy this is! Communism has butchered countless multitudes of people in lands such as the U.S.S.R. and its satellite nations of eastern Europe, China, Zimbabwe, Cuba, Afghanistan, Cambodia, Laos, Korea and Vietnam. And this is supposed to be the true meaning of love your enemies!]

2. The Communist party helped me to recognize the true face of imperialism, and to see the most pressing problem today for China, as indeed for the whole world, is how to

destroy imperialism and set up peoples' governments. [Editor: "Imperialism," by communist definition, refers to the free, non-communist governments such as America, England, Germany, Australia, and Japan. This brainwashed or lying Chinese pastor is saying that all such nations must be destroyed and replaced with murderous, oppressive "peoples' governments." These, of course, are not peoples' governments at all but are illegal, bandit governments set up over the people without their consent and maintained without their consent. If a truly free election were held today in the U.S.S.R. or in China, the people would vote overwhelmingly against their communist taskmasters. Peoples' governments, indeed.

3. The Communist party enabled me to understand the true meaning of revolution.

4. The Communist party made me understand the true position of the proletariat. [Editor: In the communist's dictionary, "proletariat" refers to the so-called working class of people, those who are not the owners of businesses, those who are not of the wealthy or ruling class. Communism promises this lower class of people freedom from their "bondage," but under communism the lives of the working people become much harder than before and they lose many of the freedoms people enjoy in free nations. As for the ruling class, these are murdered by the communists and replaced with the communist version of the ruling class -- the communist party bosses. We don't know what this sold-out Chinese pastor thought to be the true position of the proletariat, but we have just told you what it is in reality.

5. The Communist party has shown me the true relation between theory and practice, between faith and deeds. [Editor: "Faith" is a strange word to be used by communists. The Bible says "faith is the evidence of things NOT SEEN, but communists deny the existence of anything that cannot be seen. So what could a communist possibly know or care about faith!"] (Jones, The Church in Communist China, pages 82-85)

In conjunction with these indoctrination tactics, Mao's communist party began censoring sermons. Pastors and priests were required to submit drafts of their sermons for censorship. As the communists began preparations for far more drastic measures against the churches, they systematically sent spies into the congregations to collect information and attempt to replace the church leaders with their own choices -- men who were communists in sheep's clothing, or in some cases true Christians who had for various reasons sold out to communism -- men such as Mr. K.H. Ting. In the early 1950s ties were broken between the Catholic church in China and Rome. Soon all church property and programs were required to be surrendered to the Three-Self Movement's local committees. "This committee was to approve of everything: the worship program, the selection and editing of acceptable hymns, the screening of commentaries, and so forth." (The Dragon Net, page 49)

Consider an example of what this 1954 ruling actually meant for the churches throughout China. Following are the articles of union for the city of Taiyuan:

There shall be unified worship for the city of Taiyuan, and a ministerial staff of three or four. All fellow workers besides these, and those assigned to the Three-Self office, shall throw themselves into the socialist construction of our mother country. Those who are older or physically weak shall retire. All real and movable church property and All church funds shall be turned over to the Three Self Committee:

Church Organization

1. All former governing committees and boards of the various churches are hereby abolished, and the administration of the church shall be in the hands of the Three Self Committee.

2. Regarding ritual, regulations, and church order:

a. There shall be a unified worship program, and each church shall surrender its own individual ritual.

b. The hymns used in worship shall be unified, and a committee shall choose and edit the hymns for use.

c. All books used in the interpretation of the Bible shall be examined and judged, and those containing poisonous thoughts shall be rejected. Only teachings favoring union and socialism shall be used. In particular, any material coming from outside shall be carefully examined before being accepted.

d. There shall be no more preaching about the Last Day, or about the vanity of this world. This is negative and pessimistic teaching. Instead we shall emphasize the need Š for the union of faith and practice, the dignity of labor, the control of nature, and the dividing line between ourselves and our enemies, between right and wrong.

e. Belief and unbelief shall not be made an issue in determining the marriage questions.

3. In regard to the necessary reform of each church:

a. The Little Flock shall abolish its women's meetings, its weekly breaking of bread, its personal interviews with members before the breaking of bread, and its rule against women speaking in the church.

b. The Salvation Army shall give up all its military regulations.

c. The Seventh-day Adventists shall abolish their daily morning prayers. On the Sabbath day they shall participate in beneficial good works and in economic production. Their tithe system for the support of the clergy shall be abolished, and also their unification of accounts for Shansi Province.

d. All the Y.M.C.A. secretaries shall be assigned to productive labor, and the closing of the Taiyuan Y.M.C.A. as a separate organization shall be carefully considered.

"The 200 churches in Shanghai were reduced to 23. Peking had only 4 churches open rather than 65 as in years past. The zealous Communists (under the banner of the Three-Self Movement) went on to dissolve the Jesus Family communities and took over (or closed) 3 Catholic; universities, 189 secondary schools, 2,011 primary schools, and 2,243 prayer schools -- involving 30,000 students in all. The Union Theological Seminary in Canton was also closed down ... Some have estimated that by 1959 approximately 80 percent of the churches in China were closed. (Ibid., pages 49-51)

Remember, now, that the present leader of the newly-formed Three-Self Movement and China Christian Council, K.H. Ting, speaking at a formal occasion in Japan in 1984, attempts to have us believe that all of this was a spontaneous mass movement, a grass roots movement initiated by the humble Christians in the churches to restudy the Bible in relation to social changes, and that they decided that communism was of God! A spontaneous movement? Yes, spontaneous like the purposeful demolition of a house!

Ting, formerly an Anglican bishop, had returned to China in 1951 and was very much a part of the sellout by many of the church leaders to bloody communism. Ting knows very well the true history of what was happening to Christianity in China in the 1950s because he was a part of it, but he chooses to lie about it as he has done throughout the years. It should be obvious to any knowledgeable observer that the communists would not give any one man the power which has been given to K.H. Ting unless he had totally sold out to them and was known to be entirely trustworthy to the communist cause.

And what of Ting's clever use of Kant's definition of enlightenment as freedom of tutelage, meaning "man's inability to make use of his understanding without direction from another." Anyone familiar with China under communism knows that the average Chinese certainly has not become the master of his own will, nor has he gained a new freedom from the direction of others! His communist masters control his every move. Just tonight on a shortwave station I heard several interviews which were granted to professionals who have lived and worked recently in China. Each of them spoke of the strange fear the Chinese have of speaking with the foreigners and especially of developing close relationships with outsiders. And this is 1986, days during which we are told that fresh winds of freedom are blowing in China. By the way, that claim in itself shows that Ting's claims are lies. If the present situation in China is a blowing of fresh winds of freedom, how can he continue to speak of 1949 as the year of China's

liberation? May the Lord protect us from the "liberation" into which China descended in 1949!

Ting makes these lying statements so boldly that one would think he has deceived himself even into thinking that what he says is so. Perhaps he has lied so long -- at least for 35 years -- that the lie for him has become the truth. "Deceiving and being deceived."

For many years Ting has been representing China at the sham peace conferences sponsored by the communists. As one example, we read that "Ting was in the USA for the recent World Conference on Religion and Peace [1979] after which he was given a 'Red Carpet' tour by the National Council of Churches" (FEA News & Views, Nov/Dec 1979). These "peace" conferences are nothing but public forums for the promotion of communist propaganda and the slandering of free nations, America in particular.

We see, then, that according to Ting's own admission he has sold out entirely to communism from the time of Mao Tse-tung's victory in 1949. Ting is not a free man; he is a slave to his communist masters and nothing he says can be trusted. He is a puppet, and his strings are pulled from the highest spheres of China's Red courts. Those who believe Ting do so to their own hurt and to the hurt of those who are under our care. China under communism hasn't changed. The very fact that they put Ting before the free world with his mouth full of lies as bold as these is proof enough of this.

2. TING IS A FALSE TEACHER, A NEO-ORTHODOX THEOLOGIAN.

Ting's statements leave no doubt as to his theological position. He is neo-orthodox. Many of his statements sound entirely orthodox, but behind the orthodox words are unorthodox, redefined meanings. This was the devil's clever manner of allowing those with liberal, modernistic beliefs to hide their unscriptural views behind a veneer of insincere orthodoxy and thereby deceive many undiscerning Christians into thinking these men had turned away from modernism's errors. It is obvious that Ting is a master at hiding much of his false doctrine behind the mask of neo-orthodoxy, and he often appears to have different beliefs in different company (to the liberal he is openly liberal; to the evangelical he is more cautious); yet he makes many plain heretical statements which brand him as an unregenerate false teacher. This will be clear from the quotes we will take from his speech at the Bishop Williams Memorial Lecture in Japan.

The Bible warns repeatedly that those who teach false doctrine are under the control of the devil and are not to be trusted and certainly are not to be followed. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of life. Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11:13-15

God's command in regard to such men is to mark and avoid them; to refuse to hear their instruction. In fact, they are not to be called brethren nor even greeted as such. The Bible says they are cursed. See Matthew 7:15-23; Matthew 15:7-9; Matthew 24:3-4, 9-11, 24; Romans 16:17; I Corinthians 15:12,33; Galatians 1:6-9; Philippians 3:1-2, 17-21; Ephesians 4:11-14; Colossians 2:4,8; I Timothy 1:3-11; I Timothy 4:1-6; I Timothy 6:3-5; I Timothy 6:20-21; II Timothy 2:14-22; II Timothy 3:1-9; II Timothy 4:3-4; Titus 1:9-16; Titus 3:9-11; Hebrews 13:8-14; II Peter 2:1-22; II Peter 3:14-18; I John 2:18-29; II John 1-11; Jude 3-25; Revelation 2:2,6, 14-16,20-24; Revelation 3:1-5; Revelation 18:4-5.

One thing the Scripture brings out repeatedly in reference to false teachers is the fact that they are deceitful. They are called "deceivers... wolves in sheep's clothing... deceiving and being deceived... honoring God with the lips but with the heart far from Him... deceitful workers, transforming themselves into the apostles of Christ... false brethren unawares brought in, who came in privily to spy out our liberty... lest any man should beguile you with enticing words... vain talkers and deceivers... who privily shall bring in damnable heresies... with feigned words make merchandise of you... many deceivers are entered into the world ... which say they are apostles and are not..."

And we are warned very solemnly that these false teachers, under the power of their master the devil, will be very successful in deceiving many --

"And many false prophets shall rise, and shall deceive many." (Matthew 24:11)

"... and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17)

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Corinthians 11:3)

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth..." (Galatians 3:1)

"Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 3:8)

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Timothy 3:13)

"For there are many unruly and vain talkers and deceivers ... who subvert whole houses..." (Titus 1:10, 11)

"But there were false prophets among the people, even as there shall be false teachers among you ... and many shall follow their pernicious ways..." (2 Peter 3:1, 2)

K. H. Ting of China falls into the category of those we are warned of in these passages. Consider some of the false doctrines held by this man who is the pre-eminent representative of Christianity in communist China:

1) Ting believes the false doctrine that communism is good and beautiful.

"... the people's liberation movement with all its goodness and beauty." (Ibid., page 98)

2) Ting holds the false doctrine that mankind is basically good by nature and has not inherited Adam's utter spiritual ruin.

"Human beings are, of course, no angels, but are they, as a result of Adam's sin, now so depraved that they are completely insulated from truth, goodness, and beauty, each of them just 'a worm five feet tall?' (Ibid., page 99)

"It is easy to see why Christians who do recognize the fact of sin and human finiteness find it impossible to go so far as to ignore the latent image of God in humankind and the indwelling of the Holy Spirit in the world by lightly resorting to the formula of 'utter depravity.'" (Ibid., page 100)

3) Ting accepts the false doctrine that God is working in all cultures and religions and that all of these contain truth and light:

"We do not want to negate all cultures outside the influence of the church. There are certainly movements approaching in various degrees the Christian understanding of God in these cultures, which we cannot afford to sweep aside as valueless. We find, for instance, that 3,000 years ago the Shih ching, in a section named 'Ta Ya,' had this to say:

Abundant sacrifice to heaven stood.
Burnt-oblation ascending,
Divine favor descending,
Simple fragrance arriving timely,
God's blessing bestowed kindly,
After her son's selfless offering,
Eternal afflictions cease coming.

And Lao-tzu is supposed to have said over 2,500 years ago:

There is already begotten before
Heaven and earth came into being:
serenely silent, Peacefully alone,
eternally faithful, the Immovable Mover,

like the caring Mother of all things.
I do not know its name and describe it as Tao.

"Can we fairly say that these are worthless or worse than worthless just because they have emerged outside the Christian tradition? Toward non-Christian spirituality we certainly should avoid the arrogance of the elder brother in our Lord's parable, or that of Jonah in his attitude to the Ninevites. We should welcome any and every move Godward on the part of men and women, no matter how slight.

"Human sin has affected creation, but the created world, after all, is still under God and not the devil's occupied territory." (Ibid., page 100)

Contrast this false concept of non-Christian culture and religion with the following passages of Holy Scripture:

"To the law and to the testimony: if they speak not according to this word, it is because there is NO LIGHT IN THEM." Isaiah 8:20 "To open their eyes, and to turn them FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:18)

"Because that, when they knew God, they glorified him not as God neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ... Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Romans 1:21-24, 32)

"In whom THE GOD OF THIS WORLD hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4)

"And you hath he quickened WHO WERE DEAD IN TRESPASSES AND SINS; wherein time past ye walked according to the course of this world, ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, THE SPIRIT THAT NOW WORKETH IN THE CHILDREN OF DISOBEDIENCE: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. ... That at that time YE WERE WITHOUT CHRIST, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD." (Ephesians 2:1-3, 12-13)

"For we wrestle not against flesh and blood, but against principalities, against powers, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, against spiritual wickedness in high places." (Ephesians 6:12)

"And you, that WERE SOMETIME ALIENATED AND ENEMIES IN YOUR MIND BY WICKED WORKS, yet now hath he reconciled." (Colossians 1:21)

"And we know that we are of God, and the whole world lieth in wickedness." (1 John 5:19)

"And the great dragon was cast out, that old serpent, called the Devil and Satan, WHICH DECEIVETH THE WHOLE WORLD: he was cast out into the earth, and his angels were cast out with him." (Revelation 12:9)

4) Ting holds the false doctrine that Christ did not come to redeem a new creation, but to renew the old creation. Ting teaches a false Christ and a false gospel." Again hear the voice of this false prophet:

"From debating on the level of God's creation and the indwelling of the Holy Spirit, not only in the church but also in the world and in history, Chinese Christians moved forward and grounded their thinking on a more solid Christological foundation. Many Chinese Christian intellectuals from a Social Gospel background found, as if for the first time, the Christ of St. John's Gospel and Ephesians and Colossians and claimed him as their own. He is the preexistent Logos, the crown or the fulfillment of all creation, the revealer in all fullness of its nature and meaning. HIS INCARNATION IS NOT AN INTRUSION INTO AN ALIEN WORLD, BUT A RENEWAL ...

"We Christians in New China reread this passage with thanksgiving because we find it liberating. The ascended Christ is like sunshine filling the universe, both its mountains and its valleys, and bringing out every spark of color latent everywhere. Reality is one gigantic process, one in which matter and simple organisms attain higher and higher forms of existence, with the loving community as the ultimate attainment of the image of God on the part of men and women, just like the triune God in a community of love.

"Justin Martyr spoke of the Logos Spermatikos, THE PRESENCE OF SEEDS OF THE LOGOS IN ALL HUMAN BEINGS. This view has been received warmly by many Chinese-thinking Christians in recent decades.

"We also appreciate the words of Thomas Aquinas to the effect that GRACE DOES NOT SUPPLANT NATURE, BUT PERFECTS IT. Indeed the New Testament sees all creation as embodying Christ from the very beginning." (Ibid., pages 100,101)

The Christ and Gospel of K.H. Ting is not the Christ and Gospel of the Holy Scriptures. Ting quotes Aquinas as saying that grace does not supplant nature, but perfects it. This is contrary to the doctrine of the Bible. Ting obviously knows much about ancient Chinese sages and Catholic theologians, but he knows dismally little about the Bible. Isaiah 64:6 says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Therefore, according to the Bible, even man's righteousness is as filthy rags before the awesome holiness of God. Yea, we are all as an unclean thing -- not some of us; not the worst of us, but all. The prophet David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalms 51:5) He wasn't speaking of the morality of his mother, but of his fallen nature that he inherited from Adam through his parents.

The Holy Spirit, in Romans 3:9-18 describes man's spiritual and moral condition before God: "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God, They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." And of whom is Paul by the Holy Spirit speaking here? He is speaking of the entire human race, every single man, woman, boy and girl -- "Now we know that what thing soever the law saith, it saith to them who are under the law: that EVERY mouth may be stopped and ALL THE WORLD may become guilty before God." (Romans 3:19)

In verse 9 he had said "they are all under sin."

And being in this utterly vile spiritual condition before God, is the solution a changing, a perfecting, a reformation, an upgrading of our nature through God's grace and power? The prophet Jeremiah says this is not possible: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jeremiah 13:23) In fact, the Gospel of Jesus Christ, the way of salvation, is the destruction of the old nature and the replacing of it with an entirely different nature. Thomas Aquinas might have been brilliant, but he did not know the Gospel of Christ if he is quoted correctly by Ting. This is the true Gospel:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:4-6)

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Romans 7:4)

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Romans 8:7-10)

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20)

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Galatians 6:14-15)

"And you hath he quickened who were dead in trespasses and sins." (Ephesians 2:1)

"Christ ... in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Colossians 2:11-14)

This, and this alone, is the one true Gospel of the grace of Jesus Christ. Through His death and the blood that He shed upon the cross of Calvary, Christ purchased redemption for the world. Those who repent and call upon Him are identified with Him in His death, burial and resurrection. The Gospel of Christ is the Gospel of substitution. Christ took our sin and punishment; we take His righteousness and glory. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21) This is a blessed, wonderful salvation, but let there be no mistake: It is the ONLY salvation, the ONLY Gospel. All others, including that proposed by Ting, are false and cursed, together with those who teach them.

As for Ting's view of Christ, as with the other doctrines he touches, part of his teaching is true; part false. This is a common trait of error. Certainly Christ is the preexistent Logos, but He is not the crown or the fulfillment of all creation or the revealer in all fullness of

its nature and meaning. Not exactly. And that's a major problem with neo-orthodoxy; it is non-precise and therefore often incorrect theology. Ting says Christ's incarnation is not an intrusion into an alien world but a renewal. This is false.

Jesus Christ is the second man, the Lord from Heaven. Adam, the first man, was given the headship over the old creation. Adam sinned and was driven from the Garden to till the ground with the sweat of his brow and with hardship, pain, and thorns. The old creation is under God's curse and is destined for destruction in fire. The Lord Jesus Christ rose from the dead as the Firstborn and Head of the new creation. He did not therefore come to renew this old and cursed creation, but to become the Head of the new creation of which James says those who are born again are the firstfruits (James 1:18). 2 Peter chapter 3 speaks of three worlds -- the world which was overthrown by the flood of Noah's day, the world which exists now and which is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and the new world which will follow the destruction of this present world, and in which righteousness will dwell. So there are two worlds under judgment because of sin, and then the new heaven and new earth, the old creation and the new creation. Christ is the Creator of all worlds, but He deals with the old fallen world differently than He will deal with the new creation. This present world is not the home of righteousness! In the new world righteousness will dwell. It will be settled down and at home there. Praise the Lord. That's when peace will rule and war will be no more. But not before. And at the present the devil is called the god of this world because he has been given by God a sphere of activity in which to rule over rebellious men and his time and judgment is set just as is the time and judgment of his followers, rebellious angels and men. At present, while Christ does sit as King over all, He is waiting until all be put under His feet (I Corinthians 15:25; Hebrews 1:13).

Until then "Christ like sunshine" does not "fill the universe, both its mountains and its valleys." We have worked in the Himalayas for eight and a half years planting churches and preaching the Word of God, and it is quite obvious that Jesus Christ does not fill those mountains and valleys! They rather are filled with heathenism, ignorance, devils and idolatry. Likewise, Christ does not rule in communist China as He does in Heaven and as He will in the new creation. His incarnation WAS an intrusion into an alien, demon-possessed world, and by the foreknowledge of the Father He was crucified by that alien world. And when He returns according to the promise of Scripture, He will return to the same alien world which crucified Him and even then that world will madly attempt to destroy Him. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." (Psalm 2:1-6) Christ will secure His throne in this world by force, by violence. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Psalm 2:9)

How does this latter verse compare with Ting's remark that "Christ harbors no antagonistic attitude to the world, to humanity, and to nature"? That sounds nice, but it simply isn't true. Though Christ loves men and died for their sins, when He returns He will return in power and glory to destroy all those who have rejected His Word. "... when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:7-9) The humble Lamb of God who came to take away the sin of the world, is spoken of in different terms in Revelation 6:16. There we read of the "wrath of the Lamb," from whose face the world of rebellious men attempt to find a place of shelter, crying out to the mountains and the rocks to fall on them and hide them from the face of the Lamb!

Of course, this is negative preaching and is therefore forbidden by the Three-Self Movement. Pastors in China are not allowed to stand and preach such "negative" messages from the blessed Word of God, and Ting, as head of the resurrected Three-Self Movement, proves that he is a false teacher by supporting such ungodly restrictions upon the message of God.

Ting's doctrine of Christ and the Gospel show him to be a dangerous false teacher who is to be marked and avoided in obedience to the Word of God.

5) Ting believes God's attribute of love overrules all His other attributes.

"The root attribute of God is not his omnipotence, or his omniscience, or his omnipresence, or his self-existence, or his majesty and glory, but his love. Love is not just an attribute of God, but is Godlike, for God is Love. He is the Lover at the heart of reality. The disclosure that God is one who loves with the kind of love embodied in Jesus Christ, crowns and corrects whatever else may be said about God. Love is creative and seeks the very best. God is not only the source of cosmic order and the first cause of all happenings in the world. In a more important sense, he is the Lover to whom every chain of cause and effect returns in the end. Everything that is of some good is not going to be lost, but is safe in God, that is, will be preserved and transformed for that kingdom to come in which Love will be supreme. That is essentially what is meant when we say God is sovereign." (Ibid., page 102)

Note that Ting doesn't even mention God's holiness, which in Scripture is the most often emphasized attribute of God. God IS love, but this fact does not "crown and correct whatever else may be said about God." Ting, as a typical neo-orthodox, tries to hide behind a false view of God's love to find shelter from God's wrath toward sin and the rebellion of mankind -- shelter without the Cross of Jesus Christ. There are other false statements in the above quote but we will pass by them for the sake of space and time.

But it is clear that Ting's God is not the God of Scripture, but a false god of his own making. Such a god is not so offensive to Ting's communist masters, and in fact, even becomes their helper as the "source of cosmic order and the first cause of all happenings in the world," which would include the happening of communism. Ting twists things so thoroughly that he has god becoming the author of heathen communism!

Other false doctrines held by Bishop K.H. Ting could be mentioned, but this is sufficient. The man has a false christ, a false gospel, a false god, and a false view of sin.

In fact, in the final analysis Ting really cares nothing about doctrine. How could he, as the head of a movement which is dedicated to blending together Christians of every theological opinion?

"Now through mutual respect denominational barriers have been removed and the church is organised by the Chinese. This is the post-denominational phase of the Church, i.e., unification of various foreign missions and denominational churches in one Chinese Christian (Protestant) Church. Those from different traditions now worship in the same churches working out themselves in unity of different forms of liturgy, doctrine and sacrament." ("Visit of Christian Delegation from China," Godwin R. Singh, Secretary of the National Council of Churches in India, The Baptist Leader, May-June 1985, pp. 16,17)

Obviously Ting cares nothing for doctrine. For men like Ting, doctrine is only a tool to use to deceive evangelicals into accepting him as a true Christian and his movement as a true Christian movement.

This fact that Ting cares nothing about doctrine is further proven by his close relationships with the World Council of Churches.

"WCC's General Secretary Philip Potter returned from a visit to China (16-28 October) impressed with the "vitality of the Chinese Church, and its remarkable growth under difficult circumstances." His trip, at the invitation of the China Christian Council, was the first official visit from the WCC to China in more than 30 years... Since 1979, WCC contacts with the church in China have been maintained. In November

1983, K.H. Ting, the bishop who chairs the CCC, and Han Wenzao, CCC associate general secretary, visited WCC headquarters here" (EPS, 11-17 November 1984)

Not only, therefore, is Ting a false teacher in the doctrines he does promote and profess to believe, but in reality and practice he is anti-doctrine.

3. TING HAS HIS HEART SET UPON THIS WORLD, UPON THE COMMUNIST GOAL OF BUILDING THE NEW HUMANITY: SOCIALISTIC KINGDOM BUILDING.

"Birthpangs are antecedent to the emergence of creatures who will eventually respond to their Creator and cooperate among themselves lovingly, intelligently, and voluntarily. They will then be truly sons and not slaves. A world still in this process must inevitably be one in which ugliness and devilry have their place. We may well recall the inspiring words of Teilhard de Chardin:

"Someday, after we have mastered the wind, the waves, the tide and gravity, we shall harness for God the energies of love; and then for the second time in the history of the world man will have discovered fire." (Ibid., page 102)

Ting sees history through Marxist glasses, with all events steadily marching toward the fulfillment of the new creation (a communist world) and a new man (the perfect communist man). Ting, as a representative of false Christianity, claims that Jesus Christ is at the helm of these events, but he claims, too, that communism is one of Christ's tools toward the building of His kingdom. Ting, as a communist, has simply fashioned a christ and a kingdom of God after the image of Marxism ideology. He has taken Bible terms and added communist definitions. There is no mention in Ting's speech -- not even a hint -- of the great Bible doctrines of Christ's second coming in power and glory; of the Great Tribulation; of the eternal damnation of the unsaved; of this present world as the realm of temporary satanic dominion (in fact, he denies that it is); of the necessity of each man being born again through repentance and faith in the cross of Jesus Christ; of the vicarious atonement of Christ upon Calvary; of the Great Commission as commanded in Matthew 28:18-20 (the fulfillment of which Commission Ting's Three-Self Movement and Chinese government forbid); of the independency of the local church; of separation from doctrinal error and sin; etc.

Ting's message is entirely this-world-centered. His mind is upon the communist goal of building a "just new world" in the here and now, and he fails to mention heaven and hell. Such a man is spoken of by the Apostle Paul in Philippians 3:17-21 --

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, whose glory is in their shame, WHO MIND EARTHLY THINGS.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

4. TING'S GOAL IS TO CONTROL CHRISTIANITY IN CHINA EVEN MORE THOROUGHLY THAN IS NOW DONE THROUGH THE CHINA CHRISTIAN COUNCIL. COMMUNIST CHINA'S GOAL IS "ONE CHURCH IN CHINA."

Ting and his Three-Self Movement and China Christian Council consider themselves to have the authority to control all the churches in China. In other words, they desire to usurp Christ's place as Head of the churches. The Lord Jesus Christ stands in the midst of the churches (Revelation 1:12, 13) and speaks personally to each assembly. They are His churches -- the churches of Jesus Christ. A man or a man-made organization has no authority to come between Jesus Christ and His churches. And yet Ting has no fear about this. Consider the following statement:

In the words of Bishop K.H. Ting, "the work of evangelism and church-building in China is the responsibility and task of us Chinese Christians ourselves, and that no group outside of China regardless of skin and colour should undertake any work of this nature in China without first consulting the China Christian Council [note that Ting claims the China Christian Council is actually the head of the churches of China]." (The Neesima Lecture, Doshisha University, Kyoto, Japan, September 1984). ("Visit to China," J.H. Thurma, *The Baptist Leader*, May-June 1985, pages 17-19)

The Lord Jesus Christ commanded His people to go into every nation and preach the Gospel to every creature. Ting says he and his communist cohorts have the authority to say who can and cannot come into China and do the work of Christ. As we see in the New Testament, the Lord Jesus calls whom He will and gives men certain gifts, then sends them from place to place under the direction of the Holy Spirit. Who does Mr. Ting think he is to say that China is off limits for such working by Jesus Christ and the Holy Spirit? Can Ting say that he knows for certain that Christ will not call a man from outside to go to China today? This idea that cross-cultural evangelism is a thing of the past is wrong because Christ has not changed, nor has His Commission changed, nor has the working of the Holy Spirit to call and send men to other cultures changed. God chose Paul, a Jew, to be the apostle to the Gentiles. According to Ting, God only calls Chinese citizens today to preach to Chinese citizens. Ting is a usurper of Christ's place over the churches, a usurper of the Holy Spirit's place as Lord of the World Harvest. Ting and the communist regime in China have determined to close the door to the Holy Spirit, but they will be sorry for this great crime against God. The blood of the countless multitudes of Chinese who have died in their sins without a knowledge of the only true Gospel of Salvation is upon the hands of men such as Ting and the communist leaders of China. What an awful punishment is theirs.

And yet, as powerful as the present Three-Self Movement and China Christian Council are at present, they are only considered transition tools to the goal of complete domination of all Christianity.

"At present the three theological questions that are uppermost in our thinking are perhaps (1) Christology, (2) Evangelism, and (3) an Ecclesiology that can help us make the transition from the unity of the China Christian Council to that of the one Church of China." (Ibid., page 102)

Woe unto true Chinese Christians who desire to be faithful to the Word of God when Ting's "One Church of China" becomes a reality! Presently the communist leaders of China are putting on a smiling face for the free world. Why? An obvious answer would be to make the conquering of Hong Kong and Taiwan (and perhaps other Asian nations) less complicated. China has often vowed not to rest until "all of China" is under her control, meaning free China (Taiwan) and that economic jewel called Hong Kong. If presently sought military sales are approved by the U.S. congress, it will be possible for China to possess fighter aircraft more sophisticated than that of Taiwan, thereby putting Taiwan in a very dangerous position, humanly speaking. When China has accomplished her goals of possessing these territories, and perhaps a few other little goodies as well, such as Thailand and Burma, or even Malaysia and Singapore, and South Korea, the false mask will be removed and China's citizens will again know the unassuaged brutality of communism's ugly face, and especially will this be true for Christians living under China's domain. The "one church of China" cannot be created except by force, by persecution. If this is not their goal, why are the communists lying through their representatives such as K.H. Ting? If they have no evil motives, why are they not telling the truth?

It is clear that China's motives and goals are not good, and who will stop China once she begins to march? It is very unlikely that America will again become embroiled in another war to help Asian nations remain free from communist dominion. The events surrounding Vietnam settled that. It is unlikely that Russia would risk a major war against China for the sake of the countries I have mentioned. India is a major military power, but there is little likelihood of India becoming involved with war against China to stop its efforts to conquer the aforementioned nations. India will probably leave China alone as long as China leaves India alone! Vietnam, with one million men under arms, has the fourth largest military among the world's nations and is also one of the most battle-tested armies in the world, but as long as China doesn't attempt to touch any of Vietnam's possessions, such as Cambodia, it seems unlikely that Vietnam would interfere with Chinese efforts to conquer Taiwan, and very possibly not even interfere with a Chinese bid for Burma or Thailand, etc.

"The Chinese Communists have not invaded the Republic of China for the simple reason that their backward military capabilities would invite unbearable losses. Should the Reagan Administration proceed with the sale of weapons and nuclear technology, America's only reliable ally in Asia would be swallowed up by Peking. This would not only prevent a small but formidable foe from assisting in the defense against potential

Communist expansion in the Pacific, but it would also lead to the further isolation of the ASEAN nations." (The New American, February 3, 1986, page 26)

"Most controversial of the proposals is the planned sale of \$500 million worth of radar and other aviation electronics equipment [by the United States] for the Chinese Air Force. Further away, but also of great interest to Peking, is a possible sale of

U. S. antitank weapons and technology... Avionics hardware under discussion would be enough to equip 50 Chinese F-8 interceptor aircraft, which are modeled after the Soviet MiG-23... Some members of Congress already have criticized the sale on the ground that it violates the Taiwan Relations Act BY PROVIDING CHINA WITH AIRCRAFT THAT WOULD BE QUALITATIVELY BETTER THAN ANYTHING TAIWAN POSSESSES." (U.S. News & World Report, February 17, 1986, page 36)

Based on the fact that Ting is an official representative of communist China, and based on the fact that Ting's message is full of lies and half-truths there is no reason to think that China has changed for the better or has given up her goals of conquering, then ruling with an iron hand, peoples of neighboring countries who still live in freedom.

WHAT CAN CHRISTIANS DO?

All is not gloom for Christians living in free Asian countries, though the above picture is a realistic one. The heart of the king is in the hand of God. The awesome might of a newly upgraded Chinese military could very well be preparation for the march of the

200, 000,000-man army from the East spoken of in Revelation, but until the Holy Spirit is taken away, He remains the restrainer of the activities of the spirit of antichrist (II Thessalonians 2:7). God has commanded that Christians pray for governments and those in authority "that we might lead a quiet and peaceable life in all godliness and honesty." We are told that this is good and acceptable before God because He would have all men to be saved and to come to the knowledge of the truth (I Timothy 2:1-4). The fulfillment of the Great Commission requires political freedom. There are multitudes in communist lands who have not heard the Gospel simply because it is impossible for the Christians to evangelize aggressively. The Gospel went to the end of the earth in the first century during a time of political freedom and stability caused by the control of the civilized world by the Roman Empire. The Gospel went to the end of the world again during the period of relative political stability of the colonial period following the Protestant Reformation.

Don't let a day go by that you do not pray for the political authorities of each nation in Asia. Pray, as the Holy Spirit has commanded, that we will be able to live in peace and freedom to carry out the Great Commission. Don't ignore the very real threat of the continued march of communism as these last hours progress.

DECEIVING AND BEING DECEIVED: TING DECEIVES OTHER ECUMENICAL FALSE TEACHERS

The left-wing Christian Century (February 23, 1977) provides a platform for the pro-Communists Chinese Dr. and Mrs. K.H. Ting to present some of their lying Communist propaganda.

Dr. Eugene L. Stockwell, associate general secretary for overseas ministries with the National Council of Churches, writes in the Christian Century: "During a tour of the people's Republic of China last fall, a group of eight representatives from American churches requested and obtained an interview with Dr. and Mrs. K.H. Ting. Formerly an Anglican bishop, Dr. Ting is now president of Nanking Theological Seminary. Though not accustomed to receiving visitors from abroad, the Tings graciously welcomed the lot of us into their home -- a group representing the Quakers, United Presbyterian, Jewish, Spiritualist, United Methodist, and Roman Catholic traditions."

Ting says that it was the Communist "party that made a correct analysis of the root cause of China's suffering and misery -- imperialism and feudalism."

Here are some quotes from Ting published in the Christian Century: "Individual missionaries may be quite innocent, but the missionary movement was part of system.

"Missionaries were tools of imperialist aggression."

"In the new China the life of the people has improved a great deal. No one needs to worry about starvation, medical help, etc.

"We returned to China in 1951. People in Europe were very concerned about our coming back. They felt I would be killed or put in a concentration camp. I am still alive, and I do not believe that there is any such camp. We do not need it. I have been engaged in religious work all these years. I believe in the honesty of the communists concerning the policy of religious freedom."

Mrs. Ting is quoted in the Christian Century:

"We love Chairman Mao for all he has taught us."

"As Chinese Christians we do not see Christianity and Socialist China as opposed to each other. It is God working, whether in his name or not."

The Christian Century editors do not take issue with the Tings. Ting is featured on the cover of the Christian Century. The editors comment: "In what ways is Christianity alive in the People's Republic of China today? Eminently qualified to evaluate the religious situation in his country is Ting Kuanghsin, head of Nanking Theological College and to Westerners probably the best-known Christian leader in China. On a China tour last fall, a group of American religionists interviewed Dr. Ting and his wife, Siu-mei -- herself a distinguished educator and professor of English at the University of Nanking -- both of them respected for their many contributions to a developing China. Dr. Ting was elected a deputy for Kiangsu province to the National People's Congress which met in Peking in January 1976."

The Tings say nothing about the many millions murdered by the ruthless Communists in China and about the fact that the Communists hate Christianity and have closed just about all churches in China. (The Christian News, September 2, 1985)

NOT ALL ARE DECEIVED BY COMMUNIST CHINA'S "NEW FACE"

An Australian Journalist Reports China's Deceitful Plan

"Greg Sheridan, an Australian journalist who spent two months in mainland China, reported that the Peking regime is engaged in a campaign 'to convince the short-term visitor, and often the long-term visitor too, that things are much better, much more liberal and prosperous than they actually are.' He said the regime 'believes that to modernize its economy it is absolutely essential to involve Western technology, and if possible Western capital. In order to sell itself to the West, it is more useful to project a more liberal image.' Based on his two-month stay in Red China, however, Sheridan is convinced that 'the People's Republic of China remains one of the world's more repressive and totalitarian regimes.' He cited as examples last year's execution of tens of thousands of Chinese, 'allegedly for serious crimes'; persecution of all religions and total suppression of the Catholic Church; and complete control over when couples can marry and when they can have the one child permitted by the government" (THE NEW AMERICAN, November 4, 1985, page 23).

Willmar Thorkelson, Veteran Religion Report Understands China's True Plans

Willmar Thorkelson, veteran religion reporter from Minneapolis, has summarized what the Red Chinese are doing with religion. As Religious News Service correspondent, June 26, he reports that Mainland China now welcomes missionaries and money in order to finance health and educational projects and socialist society. The National Council of Churches, he reports, is recruiting teachers for service in China. They work toward "socialist modernization."

Christianity and money from the West must be the kind of Christianity which will build a Communist state. The phrase which is used is "social modernization." Red China has taken not just a page or chapter, but the entire book which the Soviets have used over the years to get out of churches from the West financial and moral support and to use the churches which they permit to exist to build their own classless society.

The media has made it appear that China has opened its doors to Christianity and has relaxed its opposition to Christianity. Nowhere is it being explained that the kind of Christianity they welcome will build their Communism for them. A new foundation, known as Amity Foundation, has been established by Bishop Ting and his associate, Han Wenzao. Both are with the China Christian Council, which serves Communism but is used to deceive the West. When Wenzao was in Los Angeles, attending the meeting of the Baptist World Alliance, he appeared before the General Council and presented his appeal for help. Again the words are socialist modernization in Mainland China.

Š Ting has also announced the 1986 world ecumenical church assembly in Nanking entitled, "Exploring Christian Mission and Service." The conference has now been endorsed by the NCC. The conference, according to Ting, will outline the program to modernize China on behalf of socialism. Here again the West is being asked to finance and build up a Communist country by Christian support and American dollars. The same appeal for understanding and the advancement of "peace and justice," which are familiar code words from Moscow, accompanied this announcement.

Red China has adopted the use of the church for its own development in order that the money it saves it can use to advance their other interests. These developments are called "ecumenical sharing of resources" and are directed to the end that the Christians may be deceived as they have been by the Soviets in helping to build a Communist world. (Christian Beacon July 25-August 1, 1985, quoted in The Christian News, September 2, 1985)

HARD QUESTIONS FOR BISHOP TING

1. If the TSPM has no official connection with the government, as you stated to the Western Christian leaders who attended the symposium in 1985, why do they allow you to travel freely in and out of the country for meetings, conferences, etc.? This privilege is not allowed to the average Chinese citizen or even to most communist party leaders. Why has a Christian leader been given privileges even loyal atheist communist leaders do not enjoy?

2. If the TSPM has no official connection with the government, as you stated to the Western Christian leaders who attended the symposium in 1985, how were you able to speak for the government in 1985 in giving Billy Graham an official invitation to visit the country? If you have no connection with the government, how can you make official pronouncements for them?

3. If there is indeed freedom since 1979 for Christians to "worship, propagate its faith, educate its youth, live in Christian homes, and publish journals, books and Bibles," as you stated in the symposium in 1985, how do you explain the following report given by evangelical Christians who are in close touch with the Chinese church situation:

"Readers without adequate background could not help but get the impression that churches in general have the freedom to conduct worship or even print Bibles. That is far from the case. From 1982 to 1984 local Christian meetings which refused to register with the TSPM or the Religious Affairs Bureau were systematically closed, and itinerant preachers who refused to join the TSPM were either arrested or made fugitives. Even today unregistered meetings are considered illegal. Privately published books and Bibles, mimeographed by house church leaders, have been confiscated by local authorities and used in court as evidence of producing and distributing 'anti- revolutionary' materials... "Since September 1985, there have been a number of signs of the re-imposition of social controls in China. The church has felt these as well. On October 9, 1985, three house church preachers, one of whom is a very faithful itinerant evangelist, were arrested in Changhai for Bible distribution, and the evangelist's contacts in West China were also arrested." (China and the Church Today, February 1986, pages 7,8)

Someone, Mr. Ting, is lying, and since you have a history of such, we are inclined to believe it is you.

4. If the TSPM is not connected with the government, why is part of its name "Patriotic Movement"? And why is it presented in the Christianity Today article of 1985 as "China's officially recognized Protestant body"?

5. If "the government no longer views the Christian faith as a threat," as was stated in the 1985 symposium, "why does it continue to forbid more Bibles to be taken into China except for one or two copies per visitor? Why does it forbid free itinerant evangelism?" (Ibid.)

6. Why, Mr. Ting, are you presenting yourself as an evangelical, when your writings and speeches make it plain that you are a new-orthodox false teacher who denies much of the evangelical, Bible faith? We do not believe you truly care about doctrine one way or the other, but the doctrine you espouse is definitely not evangelical.

7. Why do evangelical leaders, such as those who attended the symposium in 1985, allow themselves to be deceived so easily by men who are not evangelical and do not support evangelicalism -- meaning Biblical faith? I refer to the fact that this symposium was organized by non-evangelicals such as Bishop Ting and United Methodist leader, Joseph B. Kennedy. The article in CHRISTIANITY TODAY in 1985 said that the United Methodist leader was "one of the symposium's organizers." The United Methodist church, of course, is one of the most liberal of all denominations.

8. If Ting is as concerned for the churches of China as he professes to be and if the government has indeed given the TSPM and China Christian Council freedom to operate, why are so pitifully few leaders being trained in the 10 or so major seminaries? Though the reports are conflicting, apparently there are approximately 300 students, at the most, in these seminaries, and at least one-third of these are females. One half of those studying in the main seminary in Nanking, the one of which Ting is the head, are female. Ting announced that 3,500 churches and tens of thousands of house churches have reopened since 1979. Obviously the training of 150 or 200 men is not going to begin to meet the need for leadership in the churches of China. And yet Ting is adamant that no help be given from outside and even desires to control the content of the teaching being given by radio broadcasts. It is obvious that his heart's aim is not the good of China's churches, but obedience to China's government to which he has made himself a slave for the past 35 or so years.

9. Mr. Ting, if you are not a sell-out to the Chinese government, how did you pass through the Cultural Revolution, in which most church leaders were jailed or murdered, so unscathed and so trusted by the communist government that they have given you an unprecedented position of leadership?

10. If Ting is for the churches of China and the Chinese government is no longer opposed to the churches, as Ting professes, why does he so vehemently oppose the importation of Bibles? It is obvious that not enough Bibles exist within China. Ting himself stated during the symposium in 1985 that during the Cultural Revolution "most of them were burned." (Ibid.) Ting claims that since 1980 1.6 million Bibles have been printed in China. If most of the Bibles in China were destroyed prior to 1979, and only 1.6 million (even if we can believe this figure) have been printed there since 1980, it would not be unwise to say that only approximately 2 million Bibles exist in China officially. China has more than a billion people. Ting claims to be an evangelical with a desire to see people born again and have access to the Bible. In the symposium of 1985 he spoke of the way the Chinese Christians learned to love the Bible because most of them were burned during the Cultural Revolution. And yet Ting constantly speaks against any efforts by Christian organizations outside China trying to help meet the vast need by bringing Bibles into the country through various means. This is a strange love for the Bible that Ting has! If the Chinese government is no longer opposed to Christian activities and Christians "are free to worship, propagate its faith, educate its youth, live in Christian

homes, and publish journals, books and Bibles," why then don't the government and Ting open the doors for the free importation of Bibles?

I have no doubt that Mr. Ting has an answer for every one of these questions. He has an answer for everything. But his answers are lies. No honest answer can be given to these questions. They show that Ting is a complete sell-out to bloody, God-hating communism.